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THE DANGER OF INNOVATIONS IN Divine Worship:

OR SOME

REFLECTIONS

On the Use of

CUTS or PICTURES

IN

Common-Prayer Books.

By JOHN JERUBBAAL.

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Advertiſement.

THeſe Things were prepared and intended for Publick Caution in the year 1680. after the then Popiſh Plot: But never too late till ſome Reformation, unleſs the Soar be become incurable.

And no ſooner were theſe Papers tranſcribed into a fair Copy near a year ago, but in a few days out-comes the Diſcovery of another Popiſh Plot, enough a-kin to the former, which, had not the Lord in his great Mercy prevented, might have been more deſtructive to all true Proteſtants than the former.

But in that general Hurry of Affairs, and His Majeſty haſting beyond Sea, it was thought more expedient to ſuſpend the Publication till a more fit ſeaſon.

That it may now attain its end in ſome ſpecial Publick Reformation of the Sin and Guilt pointed at, is the only Aim, Deſire, and Prayers of the Publiſher.

THE DANGER OF INNOVATIONS IN Divine Worship, &c.

SInce this Kingdom hath been greatly endangered ſeveral times in the two late Reigns, by Popiſh Plots, and many ſecret Deſigns and Practices to ſubvert the True Proteſtant Religion, and reduce us to *Rome* by Force or Fraud; and that there is a very great, ſubtile and dangerous Abuſe and Indignity put upon the preſent eſtabliſhed Worſhip, to accommodate it to the *Romiſh* Mode, thereby to ſteal away the Minds of Multitudes, till we be perfectly prepared for downright Popery; which every one that fears God, ought, in his Place, to do his utmoſt to prevent. And though this hath been depending, and ſpreading like Leaven, ever ſince the Year 1669. yet no publick notice is taken thereof to this Day, now above ſix and twenty Years: I could not, as a True Proteſtant, and Lover of my Country, any longer forbear to teſtifie againſt this ſhameful thing.

The Caſe is this:

THE King and Parliament, in 1662. paſſed an Act of Uniformity, of Publick Prayers, *&c.* and therein eſtabliſhed the whole Book of *Common-Prayer*, and the Rites and Ceremonies of the Church, [but do not name them.] And alſo, ſpecially provided for avoiding all Diſputes for time to come, That true and perfect Copies of the ſaid Book, annexed to the Act, ſhould be exemplified under the Great Seal of *England*, and examined, and corrected and amended in any Errour committed by the Printer, in Printing of the ſame Book, or any thing therein contained, by ſuch Perſon as His

Majesty should appoint under the Great Seal of *England*: And shall certifie, under their Hands and Seals, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true Copy. And that the same Copies so exemplified, examined and attested, should be safely kept, and perpetually preserved in every Cathedral or Collegiate-Church within *England* and *Wales*, in the respective Courts at *Westminster*, and in the *Tower* of *London*.

Now, notwithstanding all this Care and Strictness in the Statute, to preserve it from being falsified, or any the Ceremonies of it: And notwithstanding several Acts of the same Parliament, for Regulating of Printing, under severe Penalties; such hath been the Boldness of some Printers, whether the Printers to the King's Majesty, as the Title-Page mentions them; or any others under their Wing and Knowledge, or without; or whether by any License, or special Patent; all this is humbly offered to be enquired into: But so it is, under this pretence of *Privilegio*, and the King's Picture in the Frontispiece, and as if the very Act of Parliament and the Original Book had so established it, (being all bound up together) that the Book of *Common-Prayer*, for above six and twenty Years, hath been furnished with many Popish, Blasphemous Pictures of God the Father, Son, and Holy Ghost, and of our Lord Jesus Christ's Incarnation, Crucifixion, Ascention, Standing at God's Right Hand, and Sitting upon the Throne of his Glory to judge the World, and others of like nature, to the Number of above Forty; and they are still increased and improved, as the Inventor and Image-maker thinks fit, as will be manifest by comparing the *Oxford* Editions with others: They are heedfully placed with the Proper Epistles and Gospels unto which they severally refer, and also the very Texts of Scripture upon the Images or Shadows themselves; and some Scripture Quotations, as a Key to inform the Eye.

To enumerate the Blasphemies would be tedious:

But that the Divine Story of the Scripture (which all ought to reverence) should be thus changed into a vain Shew and Pageantry, and Temptations and Snares to Idolatry, rather than true Worship and Devotion, is dismal to consider what will come of this Generation if some speedy and severe Stop be not put. That the King's Authority should be so contemned, a Statute of so high a nature falsified, and the Established Worship so notoriously corrupted and debased, even like *Rome* it self; and that this should become a spreading Leaven and Leprosy over the whole Land by the Sale of these Books in all places, for above 26 years, and no prospect of any stop thereto, though the end of the seventh Year of a true Protestant King as ever *England* had, whose Reign may the Lord please long to continue and prosper.

Whether the Bishops, and Cathedral and Clergy-men have had a hand in the Contrivance, (if by any of them upon the Statute of Printing Licensed) or they have been asleep for some years, or in doubt, especially the two last Reigns; or they have connived only at them as things indifferent, and not worthy

worthy their notice; or they have set Keepers of the Sanctuary (as of old the Priests did) for themselves, *Ezekiel* 44. 7, 8. till they had corrupted the Temple and Worship, and filled it with such like Abominations, and broken God's Covenant, and were thrust from the Priesthood, *ver.* 13. How it's come to pass, is not yet known: But such Tares are sowen and grow, as in a little time will endanger all; such dead Flies make the Apothecary-Ointment send forth a stinking Savour, *Eccles.* 10. 1.

What can the Reformed Churches abroad think or say of us, when they see our Liturgy in such a dress, and so introduced? If these are not in the Original Book, nor intended by the Statute, they are notorious Innovations, and then I hope I may say without Offence, (not intending one word concerning the Liturgy, but only concerning the Pictures) That to put the Worship itself of a Protestant-Church of near 150 years Reformation into such a Romish-dress, the Attire of an Harlot, and Mother of all the Abominations of the Earth; this is far worse than if a Romish Priest in all his Vestments did officiate. In that some might possibly like the Worship still, but not the Person ministring in such Habits; and he would tell us, the Garments are not much to the People, though somewhat to him and his Order: But here to make sure work, the Worship it-self is dubbed. And now to say as some, They do no harm, you need not worship them unless you will; they serve only for Ornament, and to gratify some Mens Fancies and Humours, which is the common Excuse, as if they were a matter of nothing. Can those very things which the Church of *Rome* so much reverence in their Worship, and have so done for many Ages, and have shed the Blood of so many hundred Thousands in their Labours and Travels to impose them on the World, and have always been the Fruits where they have prevail'd, and if we will not then kiss the Calves must die for it: Can these be indeed any Ornament, or decent for those that pretend to be of the Reformed? Or is this the way to make Papists turn Protestants? Church Protestants? or how? In the beginning of Reformation, 3 and 4 *Edw.* 6. 10. the Parliament foresaw that such things were a *Preparation to Superstition*, &c. and therefore took care to burn Books, and deface all painted Images, *&c.* under severe Penalties: And must they now, after they have lien so long in the grave, step from the Walls and Windows of Churches into the Book it-self? Surely such People have strong Stomacks: And 3 *James* 5. enacts the Burning or Defacing Crucifixes, Beads, Pictures, and Popish Relicks, and must they shroud themselves here?

But do they no harm; you need not worship them, or make use of them for Worship unless you will? Pray what do they thrust in here? Who prostitutes them? What if I do make any spiritual use of them, and help my Devotions by them, or at least think so; and by a little acquaintance with them, be able to say they are very useful and necessary, and that they be neither dark nor dumb, but such as every Man may understand what they do mean, and to what use they serve (is not the Text quoted)? I shall now in a little time be past Indifferency, and grow in love with them, and dote on them,

them, as they did of old, *Ezekiel* 23. 14, 16. when they saw Images of the *Chaldeans* pourtrayed on the Wall with Vermilion, assoon as she saw them with her Eyes she doted, and sent Messengers unto them, &c. And may not I, by looking upon these in this manner, be as much a Papist in this Point as the most devout Catholick in *Italy* is with his Crucifix and Images? What shall hinder? and who can tell my Mind in looking upon them, but God who searcheth the Heart? *Deut.* 13.

This is just as if a Harlot in her gay Attire should waylay me at every Pillar in the Temple, (such is their Image of the Temple at the beginning of the Book) meeting me with too shameful Allurements, and still tells me at every Post; Why, I mean no harm, you need not abuse your self unless you will: But though I escape her Dalliances many times, what if at length, even on *Good-Friday*, with her Impudence and Temptations, and many Solicitations, she melt my Affections, and I am overcome to commit Whoredom, as *Solomon*'s Fool was, till he became one of the Guests of Hell? If the Harlot says nothing is amiss, I have Peace-offerings, I have this day paid my Vows, and she is as ready again to Morrow as Yesterday; if I go to the Cathedral, and so *de die in diem*, and none of the Priests in the Temple have a word to say; they either see not, or consider not, only may know we are Friendly Companions, but perhaps think no harm; and so all secretly passes as if we had done our Devotions in the best manner: If neither Priest, nor any other should kick her out of the Temple, she may deserve to be put to shame by the Common People, and the Priests at least blamed by them who may: Surely if any have a good word to excuse such a Harlot, he may either be justly suspected to be more in love with her, and her old Mother, than he should, or else to be her Father, that thus prostitutes her; and shall not that Land become full of Wickedness, 19 *Levit.* 29. 21 *Levit.* 9. God grant that some may be found to stand in the Gap, that we be not destroyed by the fire of God's Wrath for such Abominations, *Jer.* 44. 4, 5, 6.

Now to give some hints at least of the great Guilt we are like to fall under if still permitted; the Danger we are in of being more and more corrupted, and led aside from our Bibles, (the Word of the true and everliving God, and the alone Rule of all his Worship;) and the dreadful Judgments that may overtake us for these very things, (how little soever, and indifferent they may seem in some Mens Eyes) as did God's own People of old for such like, who thought then as little harm in them till all was ruined, *Ezekiel* 34. 18. *Seemeth it a small thing unto you, to have eaten up the good pasture; but ye must tread with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet*, &c.

Ezekiel 16. 20, 24, 25. *Their very high places at every head of the way, made their beauty to be abhorred*, &c.

Object. Ay, but those were great things, and to count great things little and small, was not well: But we may not make all little matters great, that's unreasonable.

Answ.

Quest. But who must be Judge of these little things?

Will God change his Mind, and count them little, because Man does so? or Is it safer for vain Man to call that great and abominable, which God hates, though never so small and indifferent in our own eyes? Shall nothing perswade us of the evil nature of things about the Worship of God, where he hath fixed his Jealousy, but the Mischief they do us? and then to be left in the just Judgment of God to such Blindness and Obstinacy of Heart as not to believe the Plagues and Judgments are for such causes, 44 *Jer. whole Chapter.* O our Wretchedness, that will promise any thing to God in the general, that it may be well with us when we obey *the Voice of the Lord our God*, 42 *Jer.* 5, 6. but can believe nothing to be Sin in particular, though never so evidenced, that our own idolatrous and superstitious Minds either think is not Sin, or at least is no such great matter.

Our Mother *Eve* thought it was at most but a small matter to make a venture, and taste of a Tree that was both good for Food, and pleasant to the Eyes, and a Tree in a peculiar manner to be desired, to make one wise; these were all good: But alas! the revealed Will of God, and her Obedience thereto, was too little thought on till too late.

Nadab and *Abihu* thought it was no great Difference to take a little common Fire off their own Harth, instead of the Fire of the Altar, (each was maintained by the same Wood, and had the same common Nature to consume, the difference was only in God's Institution;) but when God spake by Fire, *Moses* said to *Aaron*, *This is it the Lord hath said, I will be sanctified.* And pray consider, Is God the less holy and jealous now in the Matters of his Worship under the Gospel, 12 *Heb. end*, *For our God is a consuming fire.* The same Argument, as of old, both for Grace in our Hearts, and Respect to his Institutions in all matters of Worship, would we not be rejected as they?

The Men of *Bethshemesh*, 1 *Sam.* 6. rejoyced at the return of the Ark; left off Reaping their Harvest, and the same day offered Sacrifices; and too probably thought it was no great Error to look into the Ark; they neither thought nor meant any harm: But alas! they too little considered the Holiness of the Lord their God, and his Institution, *Numb.* 3. 10 and 4 *Numb.* 15, 17, 18, 19, 20. till above Fifty thousand were slain; and then they were so astonished, that seeing God would not dispense with his Holiness, they would rather part, and he must go up from them: And how then? Israel *would have none of me*, *Woe unto them when I depart.*

1 *Sam.* 15. 20, 21. *Saul* was so far from thinking he had done Evil in the sight of the Lord, that he thought he had obeyed the Commandment of the Lord, and done all for the better and not for the worse; though some of the best of the Cattel were spared, it was to sacrifice, and would this be an Offence? And yet this small matter (if vain Man think so) was as Witchcraft, and Iniquity and Idolatry, and cost him his Crown and Kingdom: None would have thought so, had not the Lord God of *Israel* both said it and done it. Thus to pretend to know, and do God's Mind better than what is revealed, is to divine, or play the Witch. If any have thought these.

Pictures

Pictures for the better, is it not as dangerous? only not yet so punished. What shall we say of *David*'s New Cart for the Ark, 2 *Sam.* 6. and 1 *Chron.* 13. in that great Solemnity and Festival? God had allowed and accepted of six Waggons as a Freewill-offering of the Princes for the Service of the Tabernacle, *Numb.* 7. Certainly *David*, and the Priests and Princes, and all the People, then thought it was for the better, and greater Grandeur of the Service, (their End was good, and they meant well, it was but an Oversight) however not for the worse, till the Lord of Hosts that dwelleth between the Cherubims, *ver.* 6. testified his Offence by that dreadful Breach on *Uzzah*, *v.* 10. and then in three Months time, *v.* 14. *David* bethought himself that his New-Cart was a meer Invention of his own, and that God would be served in such order as he himself appointed, and not otherwise, 1 *Chron.* 15. 2. else their Service, though never so good in other respects, is all rejected, and themselves in danger of sudden Death, if God should testify his Jealousy.

And may we mix our own Inventions with the Worship of God under the Gospel, and think to escape?

They that drink of the Wine of the Golden Cup of *Babylon*, full of the Abominations and Filthiness of her Fornication, 17 *Revel.* 4. end 14 *Revel.* 8. though they do but sip up some of her Abominations for a taste; they must drink another Cup after it of the Wine of the Wrath of God, which is poured out without mixture of any Mercy, or Ingredient to allay the Torment of it, 14 *Rev.* 9, 10, 11. Whatever the Worship of the Beast is, or the Worship of his Image, or the Mark in Forehead or Hand, it's to be feared it's a great deal more, and much nearer us than we are aware of. All the World is set a wondring, 17 *Rev.* 8. and are too easily deceived and drawn in either by Force or Fraud, 13 *Rev.* to drink more or less of her Cup of Filthiness. Is there any better way than to hate the Garment spotted with the Flesh? And to hearken to that Voice from Heaven, 18 *Rev.* 4. *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues*, 2 *Cor.* 6. 17. 52 *Esay* 11.

It's only they that get victory over the Beast, and over his Image, and over his Mark, yea, and over the number of his Name too, that shall sing the Song of *Moses*, and of the Lamb, 15 *Rev.* and shall live and reign with Christ, 20 *Rev.* 4.

It's surely safest to have nothing to do with that Worship and Communion, where is so much hazard.

2 *Haggai* 12, 13. The holy Flesh was polluted, and ceased to be holy, by the Skirt of the Garment which bare it, touching of Bread or Wine, or any Meat: Thus common and lawful things touching of holy things polluted them: And he that was unclean by touch of a dead body, polluted his Bread and Meat by touching of it, if he neglected the Institution for Cleansing, and regarded not such small matters; And the Priests having given a right Answer, the Prophet expounds all both to Priests and People; *ver.* 14. *So is this People, and so is this Nation before me, saith the Lord, and so is every work of their hands, and that which they offer there is unclean.*

This

This may seem strange if we consider the Time, and Persons, and Zeal for Temple-work; and that after three Months Reformation, it should yet be no better; but Persons, and Works, and Offerings, (*viz.* their Worship) all unclean.

God grant that we may take Instruction at the Word of God, as they did, and know that if a Gospel-Temple be built at *Corinth*, 2 *Cor.* 6. 16. *Ephesus*, 2. 21. or any where else among the Gentiles, as much regard must be had to God's Holiness and Jealousy, and Institutions also, (the Doctrine of them) as of old, else a wide door will be opened to all Will-worship, which God hates.

Some Instances also in the New Testament.

THE Church of *Corinth*, famous in Gifts, particularly Knowledge, 1 *Cor.* 1. 5. And they knew so much, *chap.* 8. that an Idol was nothing in the World; and to us *there is but one God the Father, and one Lord Jesus Christ, by whom are all things, and we by him*; and therefore could sit in the Idols Temple, and eat of things sacrificed to Idols, without any Conscience of the Idol; it was their Liberty some thought, and why might they not use it? Well, but every one hath not that Knowledge and such strong Consciences, but eat with more or less respect to the Idol: And is this Liberty or Power of yours nothing, for a poor Soul for whom Christ died to perish through your Knowledge and Example! Well, but if it hurt not themselves, (as they presume) and be their Liberty, some matter not who sin by their Means and Example; it was their own Weakness that mistook the knowing Persons: To let that pass, The Apostle gives them his own and others Example, in *ch.* 9. and was wary in using all his Liberty or Power in lesser Matters, and more lawful, lest he should hinder the Gospel of Christ, *v.* 12. and was afraid least by some one means he himself should be *a cast away*, *v.* 27. (though a great Preacher to others, and Apostle of the Gentiles) therefore he would not have such Latitudinarians be ignorant of, and forget some old Examples whom God set up for way-Marks to us in Gospel-times, 10 *chap.* 1. *to* 11.

Well, but these Examples concern not us, (may some say;) we lust not after evil things, we are no Idolaters, we commit not Fornication, we tempt not Christ, we murmur not: It's well if you do not; but what if they do concern you? It's very like they thought then there was little harm in any thing, and that God would not be so much offended: They had slight Thoughts of the Gods of *Moab*, and of their Sacrifices; only out of Civility to the Women, and such By-respects, they could eat of their Sacrifices, (possibly it was but some Funeral-Rites, and not Sabbath-Worship, 106 *Psal.* 28, 29.) and retain their own Religion too, and so beguiled themselves in the matter of *Peor* and *Cozbi* also, *Numb.* 25. They thought it was no great Error to loath the *Manna* from Heaven they had so long been fed withal, (some will sooner loath God's Institution for their spiritual Food, than

their own old Moth-eaten Inventions) and they would have somewhat more or better; but it proved a tempting of Christ, and brought fiery Serpents; therefore says the Apostle, *v.* 12. *Let him that thinks he stands, take heed lest he fall, and flee from Idolatry, v.* 14. if they be as wise as they pretend to be. It's not tampering with any thing like it: And therefore though we may be so wise as to know that an Idol is not any thing, nor what is offered in Sacrifice to Idols is any thing, and thence think (as they) that to meddle only as we do, and with such Minds and Principles with things used to Idolatry, is just nothing, and no harm; neither Offence to God, nor ought weak Consciences to be offended at this our Liberty: Yet the Apostle tells them plainly they may at this rate, and with this Knowledge, and vain Confidence in their own ways, have Fellowship with Devils, *v.* 20. and they cannot partake of the Lord's Table, and Table of Devils too. And so all their true Worship is lost, and God provoked to Jealousy, as if we would be wiser and stronger than he, *ver.* 21, 22. God deliver us from such Presumptuous Sins.

Our Lord Jesus Christ himself tells us that a Man may sin with one Eye, or his Eye may cause him to offend, *viz.* by an adulterous Look, *Matth.* 5. 28, 29. so as to cast both Eyes, and whole Body too, into Hell-fire; yea by a proud Look, and scornful Eye to the Godly, *Matth.* 18. 9, 10. *Mark* 9. 42, 47.

Now how shall I do when with one Eye on the Reading-page on *Good-Friday*, when the Priest comes at it I bow at the Name of *Jesus* nine times over; or if but once at the Capital Inscription? How shall my left Eye escape bowing to the Image which is before it? (the intercourse 'twixt the Eye and the Heart is very quick and intimate) and so my left Eye will damn itself, and right Eye, and whole Body too.

Is it not safer to cast it away to Moles and Batts; let them look on it when they have light and leisure?

Thus the Eyes of *Israel* of old were after their Fathers Idols, till they fell into their Idolatry.

The Primitive Churches in *Asia* also were greatly endangered by pretended Apostles, false persecuting Churches, Synagogues of Satan, and corrupt Doctors and Doctrines about Matters of Worship, no better by name than *Balaam* and *Jezebel*, their first Authors: Yet it seems by false Glosses and Arguments, God's Servants then were seduced to eat, *&c.* and partake of false and corrupt Worship as a matter indifferent at most; for it's not to be imagined they deserted their Christianity, and Church-relation, no more than the *Corinthians*, or *Israel* of old. *Balaam* dealt by Subtilty; *Jezebel* by an open and bloody Persecution, for so is the History; yet now it seems here it became a Prophetick Doctrine, and openly taught and argued to the seducing of God's Servants, as if at most it was but a small matter, till Jesus Christ send his Epistles from Heaven with a sharp two-edged Sword, and his Eyes sparkling as Flames of fire, to let them know he otherwise resented these Indifferences.

Thus

Thus the Primitive Churches in *Greece* and *Asia* had like been leavened by false Teachers and plausible Arguments, to their utter ruine.
The Lord in his Mercy deliver us from false Prophets and Daubers.

Thus all is not lawful, indifferent, or a small matter, that we through a carnal, corrupt, and deceived Mind and Heart, incline to judge so, and find deceitful Arguments and false Glosses, to cloak and excuse us therein. *Isaiah* 8. 11. to the end.

To the Law and to the Testimony; if they speak not acording to this word, it is because there is no light in them.

Therefore lets enquire a little further, By

A brief Collection of Divine Testimony against all Imagery and Similitudes whatsoever in Worship, to teach or instruct by the Eye, which are not expresly of Divine Institution.

THE Authority, Allowance, or Connivance of the Church, assisted with the Authority of the Prince or Government, cannot make it one jot the better, nor be any Excuse; as is evidently manifest by the Jealousy of the living God, testified by great and terrible Judgments on his own People *Israel* in sundry Ages: And when they would not, could not be reclaimed, neither by the Prophets applying God's Word both in the Rule, and Punishment threatned, and sometimes inflicted, nor by several times of Reformation under which they passed: They were at length in God's just and righteous Judgment left to walk in their own Councels and Ways in this very thing, till both Church and Kingdom were utterly rejected and destroyed as at this day, *Isaiah* 29. And all for ensample and warning to the Gentile-Christian Churches, 1 *Cor.* 10.

The Rule.

Exodus 20. *The Second Command.*

Deut. 4. 12. *Jo.* 5. 37, 39. Search Script. *Jo.* 6. 46. *Gal.* 3. 1. YE *heard the voice of words, but saw no similitude, only ye heard a voice,* Ver. 15. *Take ye therefore good heed to your selves, (for ye saw no manner of similitude on the day that the Lord spake unto you in* Horeb *out of the midst of the fire) lest ye corrupt your selves, and make you a graven Image, the similitude of any figure,* &c.
Sun and Host of Heaven.

Ver. 23, 24. *Take heed to your selves, lest you forget the Covenant of the Lord your God, and make you a graven Image, or the likeness of any thing which the Lord thy God hath forbidden thee: For the Lord thy God is a consuming fire, even a jealous God.*

25, 26. *Soon utterly perish from off the Land: ---Utterly destroyed; --Scattered among the Nations.*

28. *There serve Gods, the work of Mens hands, Wood and Stone,* &c. ---This is Curse and Punishment, as well as their Sin.

Rule.

Exod. 20. 25. *Altar, not of hewen stone; for if thou lift up thy Tool upon it, thou hast polluted it.*

Where now is Man's Invention for Ornament?

Deut. 27. 5. *Thou shalt not lift up any iron Tool; ---Build the altar of the Lord thy God of whole stones.*

15. *Cursed be the Man that makes any graven or molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place.* Amen.

2 *Kings* 21. 5. Guilt. Manasseh *built altars for all the host of heaven, in the two courts of the house of the Lord.*

7. *And he set a graven image of the grove that he had made in the house of which the Lord said to* David *and* Solomon, *In this house, and in* Jerusalem *which I have chosen, will I put my name for ever.*

2 *Kings* 21. 2 *Cron.* 33. 5, 7, 10, 11.

Ver. 8. Guilt. *Neither will I make the feet of* Israel *move any more out of the Land: Only if they will observe to do according to all I have commanded them, and according to all the Law that my servant* Moses *commanded them.*

9. *But they hearkened not: ---*Manasseh *seduced them. Hence utter desolation, ---Ears tingle.*

Judgment. *Jeremy* 15. 4. See the Chapter.

2 *Cron.* 33. 15 Reformation. *Manasseh,* after his Captivity, Repentance, and return to his Kingdom, takes away his Idol out of the Temple, and near it; *and cast them out of the City.*

2 *Kings* 23. 4. Reformation. *Josiah* commanded the Priests *to bring forth of the temple all the vessels for* Baal, *and for the grove, and for all the host of heaven, and burnt them; --and carried the ashes to* Bethel.

5. *And he put down* [caused to cease] *the Chemarims, whom the kings of* Israel *had ordained to burn incense in the high places; ---them also that burnt incense to* Baal, *to Sun,* &c.

It seems they were idolatrous Priests that burnt Incense in the High-places, in the Cities, and about *Jerusalem* to *Jehovah,* as well as those that burnt Incense to *Baal,* to Sun, &c. And the King's Letters Patents, or howsoever ordained by them, could neither make Priests, Place, or Incense, lawful Worship or accepted: But an Abomination.

And

And he brought out the grove from the house of the Lord, (viz. the Image of the Grove, *ch.* 21. 7.) *and burnt it at brook* Kidron; *--- and cast ponder thereof on the graves of the people.*

2 *Kings* 23. 6. *Brake down the houses of Sodomites, where women wove hangings for*
7. *the grove.*

Reformat. What, Curtains? Weavers?
Why not Painters, Printers?

8, and 9. It seems those Priests of the High-places were both put out of the Cities, and out of Office, (though *Levites*) not admitted to officiate any more at the Altar of the Lord; only had their *daily bread among their brethren.*

11. *And he took away the horses that the Kings of* Judah *had given to the Sun, at the entring in of the house of the Lord; -- and burnt the Chariots of the Sun with fire,* for so was the Institution, *Deut.* 7. *Burn all.*

12. *Altars on top of upper chamber of* Ahaz, (this was sure some private Chappel) *which the Kings of* Judah *had made: And the altars which* Manasseh *had made in the two Courts of the house of the Lord, did the King beat down and brake, &c.* ver. 13, 14, 15.

24. *Wizards, Images, Teraphims,* (or Houshold Gods, Pocket Gods; what Crucifixes?) *Idols, and all the Abominations that were*
Reformat. *spied in the Land, did* Josiah *put away; that he might perform the words of the Law written in the Book that* Hilkiah *found in the house of the Lord.*

25. *And like to him was there no King before him, nor after him.*

26. *Notwithstanding the Lord turned not from the fierceness of his great*
Guilt and *wrath, because of the provocations of* Manasseh. Ver. 27.
Wrath. compared with *chap.* 21. 7. *My name there.*

Note, Reformation is our Duty, but no Expiation.

2 *Cron.* 14. 5. *Asa* took away the High-places, and Sun-images, and the
Reformat. Kingdom quiet; he cut down the Groves, *v.* 3. Why?
& Blessing. Trees did no great harm, will some say: No, but once hallowed and devoted to Superstition, down with them.

2 *Cron.* 29. 5. *Hezekiah* commanded Priests and Levites to *carry forth the fil-*
Reformat. *thiness out of the holy place.*

6. *For our fathers have trespassed.*

7. *Also they have shut up the doors of the porch, and put out the lamps.*

8. *Wherefore the wrath of the Lord was upon* Judah *and* Jerusalem.

9. *For lo,* (*note*, that if you can or will) *our Fathers have fallen by the Sword, and our Sons, Daughters, and Wives in Captivity for this.*

16, 17. *And the Priests brought out all the uncleanness found in the Temple of the Lord.*

So

So they ſanctified the houſe of the Lord in eight days, and in eight days more they made an end.

Yet for all this, lo, and much more Judgment afterward; they did not, would not continue in this Reformation; nor believe the true cauſes of Judgment and Wrath, *Jer.* 44.

Ezekiel 8.10. *Hole in the wall: --- Go in, behold the wicked abominations they do here: ---I ſaw, and behold every form of creeping things, and abominable beaſts, and all the idols of the houſe of* Iſrael *pourtrayed upon the wall round about:* What! Painted, Printed, Woven Hangings, or how? However, it was abominable, *Jer.* 44.4.

This was above 120 years after *Iſrael*'s Captivity; yet their Idols, or Shadows of them, continue in *Judah*, and Temple.

Ezekiel 8. 11, 12. *Antients, Noblemens Chambers of imagery in the dark: -- The Lord ſeeth us not.*

Guilt. 16, 17. *Behold, at the door of the Temple of the Lord, about twenty five men with their backs towards the Temple of the Lord, and their faces towards the Eaſt, and they worſhipped the Sun towards the Eaſt:* (But as an help ſurely! But will that excuſe?)

17. *Is it a light thing? ---and lo they put the branch to their noſe.*

What were thoſe twenty five Men? Were they Choriſters? They were not any of the Courſes of the Prieſts and Levites which the Lord God of *Iſrael* inſtituted by *David:* If Levites, degenerate.

[Wrath. 18. *Therefore will I alſo deal in fury.*

Ezekiel 9. Wrath and Fury. *Slay utterly, Old and Young, Maids, little Children, Women, all that ſigh not for all the abominations done: --- And begin at my Sanctuary; and they began at the antient men which were before the houſe.*

(Here fell the ſeventy Nobles of *Iſrael*, *ch.* 8.11,12.)

Ver. 7. *Defile the houſe, and fill the courts with the ſlain.*

Thus the Temple was defiled with Blood, and City too; and *Ezekiel*'s Prayer and Interceſſion for them, denied.

*Ezek.*22.26. *Her prieſts have violated my Law, and prophaned my holy things; they have put no difference between the holy and prophane, neither between the unclean and the clean, and have hid their eyes from my ſabbaths.*

Ezekiel 23. *See the whoredoms, idolatries, ſuperſtition of* Aholah *and* Aholibah, Samaria *and* Jeruſalem, Iſrael *and* Judah: And the terrible Judgments more expreſly upon *Judah*, that took no warning by the Captivity and Ruine of *Iſrael*. Read all the Chapter, and conſider.

Ezekiel 16. 15. to end. *Built an high place at the head of every way;* (every leaf): *Done worſe than* Samaria; Sodom, *---thy ſins more abominable than*

theirs

they; they more righteous than thou: — Thou hast justified them thy sisters, ver. 51, 52, &c.

Ezek. 43.7. *The place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of* Israel *for ever, and my holy name shall the house of* Israel *no more defile; — they nor their Kings by their Whoredom, nor by the Carcasses of their Kings in their high places;* —Ver. 8, 9. *In their setting of their threshold by my thresholds, and their post by my posts.*

All hallowed Places and Things that can derive no higher than Man in God's Worship, (though affirmed to be neither dark nor dumb Ceremonies, but apt to stir up the dull Mind of Man to the remembrance of his Duty to God by some notable especial Signification, whereby he might be edified;) in the Holy Ghosts account are no better, nor otherwise to be esteemed, than as so many dead Carcasses in the Place where God hath said he will walk, and dwell among his People for ever.

Now then away with them.

Ver. 10. Let them measure the Pattern, Sum or Number: Is not all God hath instituted enough, but we will have more? Ver. 12. *The whole limit thereof round about most holy; behold this is the Law of the house.*

If God's Forms and Fashions, Goings out, and Comings in, and all the Ordinances and Forms thereof, and all the Laws of his House be of his Institution, and therefore holy, and to be kept and done by us: What need we more? Sure we ought to keep within his limits.

Rules for Reformation. *Deut.* 7. 5. *Ye shall destroy their altars, and break down their images, statues or pillars, and cut down their groves, and burn their graven images with fire.*

Ver. 6. *For thou art a holy people to the Lord thy God.* 9, 10, 11 Verses:

Ver. 25, 26. *Thou shalt not desire the silver or gold on the images, nor take it unto thee, lest thou be snared therein; but burn all: For it's an abomination to the Lord thy God: Neither bring it into thine house, lest thou be a cursed thing like it; but shalt utterly detest it, abhor it, for it's an accursed thing.*

Deut. 13.17. *There shall cleave nought of the accursed devoted thing to thy hand.*

Josh. 7. 21. *I saw a goodly* Babylonish *garment.*

Ver. 11. *They have taken of the accursed thing; and have put it even among their own stuff: What could* Achan *have done with it! it was but a garment:* But he thought pity to burn it; it was a goodly thing to look upon: It might at least serve for some kind of Ornament in his Tent, or some how. But sad, when the very Idols of *Rome* must be our Ornament

ment in a pretended purer Worſhip and Separation from them: Will not ſuch dead Flies corrupt the Ointment? as *Manaſſeh's* Carcaſſes did the Temple to provoke God to go far away, *Ezekiel* 8. 6.

Acts 7. 43. *Star of your God* Rempham; *figures which ye made to worſhip: —which ye made to your ſelves,* Amos 5. 25.

Objection. We do not make them to worſhip; *Anſw.* No: But can that which others ſo much value in Worſhip, and is Idolatry, be any Ornament to yours when tackt with it? even as a dead Carcaſs (be it a Man's own Child) tied to a living Man. Can an Harlot in immodeſt Attire be ever in my eye in Worſhip, and be indeed a fit Companion? Will it help or better my Worſhip, or adorn it? or be any way pleaſing to God? Nay, will it not provoke his Jealouſy that I bring ſuch a Harlot along with me, and reject that Worſhip which perhaps might otherways be accepted? Were I not always fooling and doting on ſuch Harlotrey? Shall a Man do the utmoſt to tempt himſelf by converſe with Harlots, and yet ſay there is no danger, he can keep himſelf chaſte?

How juſt with God to leave a Man to himſelf to walk after his own Heart-luſts, and in his own Councels and way, to his utter Ruin, *Pſal.* 81. 9—12. *Prov.* 5. 7, 8. *Prov.* 4. 14. 15.

Deut. 12. 30, 31. *Enquire not ſaying, how did theſe nations ſerve their Gods? even ſo will I do likewiſe.*

Rule and Caution. *Thou ſhalt not do ſo to the Lord thy God, for every abomination to the Lord which he hateth, have they done to their Gods.*

Ver. 32. *What thing ſoever I command you, obſerve to do it; thou ſhalt not add thereto, nor diminiſh from it.*

How then can any of theſe Abominations be Ornaments? if ſo, let's have Copes too, *&c.*

Exod. 30. 33, & 38. *The holy anointing Oyl and Perfume,* to compound or make any like it, or put it on a Stranger, or ſmell thereto: *That Soul ſhall even be cut off from his people.*

Hoſea 8. 14. Iſrael *forgotten his Maker, and buildeth Temples*; read 11, 12, 13, 14 Verſes.

Acts 19. 24. *Shrines for* Diana; —Heatheniſh Cuſtomes.

Revel. 13. 6. *Blaſphemy againſt God, his Name, Tabernacle, and them that dwell in Heaven.*

And will the Apoſtles, *&c.* indeed thank Men (as we ſay) for ſuch Garniſh and Reverence?

All Goſpel at this rate will be turned into Pageantry, Puppet-Plays, Tragedies: Proceſſions would be much more lively.

Was ever Proteſtant Religion, King and Parliament, ſo affronted by Picture-makers, againſt a ſtrict Law?

John 6. 62. Though the Diſciples ſeeing the Aſcenſion of Chriſt was a Teſtimony that he was that Bread which came down from Heaven, *ver.* 50, 51. and therefore they ſhould then believe in him, and accept him as their Life, and *that Chriſt*, *ver.* 69. Yet when the Aſcenſion was manifeſtly true and perfected, they were then blamed for gazing, after a Cloud had received him out of ſight.

Acts 1, 9, 11.

And muſt we have an Image of this to gaze at till he come again? Yea, and another Image too of his ſecond Coming in Glory? *&c.*

Where or when will theſe Blaſphemies end?

2 *Cor.* 5. 16. *Though we have known Chriſt after the fleſh, yet now henceforth know we him no more; therefore if any Man be in Chriſt, he is a new Creature, old things are paſſed away.*

Hag. 2. 11, ---14. If holy Fleſh was polluted by the Skirt of Prieſts Garment touching Bread, *&c.* which at other times would not, could not pollute of it ſelf: How much more would the holy Fleſh be polluted if the Skirt touched a dead Body?

And what are theſe dead Carcaſſes in the ſame Skirt, with a holy pretended Goſpel-worſhip, but as ſo many dead Flies in the Apothecaries Ointment? *Eccleſ.* 10. 1.

Ezekiel 20. Is a Catalogue of Guilt through Ages.

Ver. 7, 8. *They did not every Man caſt away the abominations of their eyes, neither did they forſake the idols of* Egypt.

God ſaid, *Caſt them away*, and they ſtill retained them: Then God ſaid, he *would pour out his fury, to accompliſh his anger againſt them in the midſt of the Land of* Egypt.

Ver. 9. *But he wrought for his Names ſake.*

V. 10 to 18. Again, *In the Wilderneſs God gave them his Statutes, Judgments, Sabbaths, but they rebelled and walked not in my Statutes*; -- *Deſpiſed my Judgments, and my Sabbaths they greatly polluted.*

Then God ſaid he would pour out his fury in the Wilderneſs to conſume them: Nevertheleſs, his eye ſpared them from deſtroying, and making an end of them in the Wilderneſs.

Here was near forty Years patience more.

V. 18, & 19. *But I ſaid to their Children in the Wilderneſs, Walk ye not in the Statutes of your Fathers, neither obſerve their Judgments, nor defile your ſelves with their Idols, I am the Lord your God, walk in my Statutes, and keep my Judgments, and do them.*

Ver. 20. *And hallow my Sabbaths, and they ſhall be a ſign between me and you, that ye may know that I am the Lord your God.* Ver. 12. *That I am the Lord that ſanctify you*: Sabbaths are a ſign. Theſe

are good and true signs, could we be content with signs of God's making; But must we have *Rome?* Babies!

Ezek. 20. 21. *Notwithstanding they rebelled against me.*

Ver. 24. *Their eyes were after their Fathers idols:* Traditions, old Customes.

25. *Wherefore I gave them also Statutes which were not good, and Judgments whereby they should not live, and I polluted them in their own gifts:*

26. *That I might make them desolate, to the end that they might know that I am the Lord.*

Thus if Men will not know God by his Word, and abide in it, they shall be forced to know him by their own Ruin.

Since they rebelled against God's Statutes, Judgments, and Sabbaths, (*viz.* his Instituted Worship) and their Eyes went after their Fathers Idols, God in just Judgment left them to Statutes not good.

Mich. 6. 16. *Here brake in the Statutes of* Omri. -- *And King* Ahab *in just Judgment to corrupt them to more Idolatry, being once thrust away by King* Jeroboam, 2 *Kings* 17. 21.

They walked in the Statutes of the Heathen, and of the Kings of Israel, *which they made,* 2 Kings 17. 8, 9. *And they did secretly those things not right against the Lord their God, and they built them high places:* Read on to *ver.* 18. *Therefore are they removed out of his sight.*

2 *Kings* 17, *Also* Judah *kept not the Commandments of the Lord their God, but* --- 19. *walked in the Statutes of* Israel, *which they made.*

What more plain? and was it not true?

See 2 *Chron.* 21. 6. *Jehoshaphat* having married his Son *Joram* to *Athaliah* the Daughter of *Ahab* and *Jezebel*; when *Joram* comes to the Kingdom, he walks in the way of the Kings of *Israel*, like as did the House of *Ahab*: And the reason of all this Apostacy is; *For he had the Daughter of* Ahab *to Wife,* 2 Chron. 21. 11. *Moreover he made high places in the Mountains of* Judah, *and caused the Inhabitants of* Jerusalem *to commit Fornication, and compelled* Judah *thereto.*

This was surely by some Law or Proclamation.

Thus City and Country was in just Judgment compelled by their King to old Superstition, and at length to Idolatry.

And for this both King and People plagued, by the Sword of *Edomites, Philistines, Arabians,* &c. and his Bowels rotted out, because the Bowels of Religion were corrupted by him. Read on from *ver.* 12.

2 *Chron.* 22. 3. Ahaziah *succeeds, and he walks in the way of the house of* Ahab; *for his Mother* Athaliah, *Daughter of* Omri, (*viz.* Grand-daughter) *was his Counsellor to do wickedly.* *Where-*

2 Chron. 22. 4. *Wherefore he did evil in the sight of the Lord, like the house of Ahab, for they were his Counsellors after his Father's Death, to his destruction.*

Note, Here a foreign Committee influenced all Matters, not only Civil and Religious, but his Wars also to his own Destruction, and his Princes, and the Confusion of the Kingdom. Read ver. 5. to 10. So, so the house of *Ahaziah* had no power to keep still the Kingdom. *But*, &c. *ver.* 10.

O the Distress the Land and Religion was in those six years by that unnatural, cruel bloody, idolatrous Woman!

This Idolatrous Match with *Athaliah*, *Jezebel*'s Daughter, (though good *Jehoshaphat* thought not the tenth part of the Harm and Sin that was in it) brought that Infection: Leaven into *Judah* and *Jerusalem*, the Mother-City which they never got quit of, notwithstanding *Hezekiah*'s and *Josiah*'s famous Reformations, till all carried away Captive, and the Temple destroyed, and all Religion defaced and gone: *Ps.* 74. *Ps.* 79.

Joash notwithstanding his Education by his Uncle the High-Priest, after his Death revolts upon his Prince's Flatteries: They made Obeysance.

2 *Chron.* 24. 17, 18. *And they left the house of the Lord God of their Fathers, and served Groves and Idols, and Wrath came on* Judah *and* Jerusalem *for this their trespass.*

It seems those Princes and great Statesmen, would still have their old Superstitions and Idolatries revived, after good *Jehoiada*'s Death: And now they are Sermon proof to purpose; it's next to Treason to preach against it: And the true Prophets of the Lord must be stoned to Death, (as if they were the false Prophets, *Deut.* 13.) for saying only, *Why transgress ye the Commandments of the Lord that ye cannot prosper?* Was it not true Doctrine? and as truly applyed? O the Desperateness of a seared Conscience!

But at the Year's end God reckoned with them, and the Princes in special for this. Read on from *ver.* 19. to the end.

A small Army of *Syrians* overthrew a very great Host of *Judah*: *Because they had forsaken the Lord God of their Fathers*, ver. 24.

Now the Text, Doctrine, and Application is proved to the full, and *Zechariah* also a true Prophet, when too late to recal him; It was a Truth ages before, 2 *Chron.* 15. and is, and will be so still. But must Doctrines of Reformation, and returning to, and abiding in Instituted Worship, be thus proved till 15 and 16 *Revel.* Wo then to all such deaf Adders.

2 *Chron.* 33. 3. *Manasseh did the like unto the Abominations of the Heathen; for built again the high places* (hallowed) *which* Hezekiah *his Father had broken down.*

2 Chron. 9. 10. Manasseh *made* Judah, *and Inhabitants of* Jerusalem *to err, and to do worse than the Heathen whom the Lord had destroyed before* Israel. And now they are again Sermon proof in this Age, *v.* 10.

2 Chron. 36. 14. Down to *Zedekiah*'s time: *Moreover, all the chief of the Priests, and the People transgressed very much after all the abominations of the heathen, and polluted the house of the Lord which he had hallowed in* Jerusalem.

15, 16. *And God sent Messengers, but they mocked till no remedy.*

2 *Kings* 23. 26. *Notwithstanding* (all *Josiah*'s Reformation) *the Lord turned not from the fierceness of his great wrath; because of all the provocations that* Manasseh *had provoked him withal.*

2 *Kings* 24. 3. *Surely at the Commandment of the Lord came this upon* Judah *to remove them out of his sight for the sins of* Manasseh: Which the Lord would not pardon.

Thus, thus not keeping to God's Institutions, (his Statutes) they had a Religion of their own devising, and backed by Statute Laws of their own framing; God's Fear taught by Man's Precepts, till all was made desolate, (as afore-instanced) *Ezekiel* 20. 25, 26.

But to proceed a little further in *Ezekiel* 20. A long Catalogue of Guilt.

Ezek. 20. 27. *Yet in this your Fathers have blasphemed me.*

28. *When they saw every high hill, and all the thick trees,* (should been cut down, and burnt, *Deut.* 7. 5.) *there they offered their Sacrifices: --There they made their sweet savour;* when alas it was the Provocation of their Offering.

The Name of the High-place, (hallowed) called *Bamah* to this day.

31. *As I live, saith the Lord God, I will not be enquired of by you:* Thus their Worship is rejected, when polluted after the manner of their Fathers, and commit Whoredom after their Abominations. And now when they were thus prepared in their Minds and Dispositions (perhaps by reason of seven years Captivity too, and could see no end, *ver.* 1.) to be of any Religion, or do any thing *as the heathen, as the families of the countries, to serve wood and stone,* (so low were their Spirits debased.) This shall not be at all neither. O miserable! that God's own People should so corrupt themselves and their Religion, and take warning by no Plagues and Judgments, till at length they are plagued with a heathenish Mind to serve Wood and Stone, (and think that best for them, rather than to think of Reformation, and returning to God) according to the Curse and Threatning many Ages before; forewarned of, *Deut.* 28. 64.

Now when the Mind is thus gone, and Wood and Stone inſtead of the living God and his Laws and Statutes; God himſelf ſwears that he will bring all over again with them, and bring them into the Wilderneſs of the People, as of old out of *Egypt*, and plead with them face to face, and rule over them with ſtretched out arm, and fury poured out: Twice over.

Ezekiel 20. 38. *And purge out from among you the Rebels: They ſhall neither be Heathens, as it was in their mind to be; Wood and Stone; nor enter into the Land of* Iſrael. What then? *Why, periſh in this Wilderneſs under fury poured out, face to face, if they can abide it: And ye ſhall know that I am the Lord.* (Better know God by his Word,) Wo to them that lead into Apoſtacy.

39. Now God leaves them to themſelves: *Serve your idols now, and hereafter alſo, but pollute ye my holy name no more with your gifts and with your idols:* Make no more pretences to the holy Name of the God of *Iſrael* with them, as if it was his lawful Worſhip, or would be accepted: As ſaid *Elijah*, *If God be God, follow him*; *if* Baal, *follow him: But halt not.*

40. Then follows a gracious Promiſe whom he will accept, even the truly penitent and reforming, *ver.* 43.

47. And now *a flaming Flame is kindled by the Lord God himſelf, and burns up all faces from South to North; and then all fleſh ſhall ſee that I the Lord have kindled it, and it ſhall not be quenched neither: And the people ſtand in amaze.*

The Man ſpeaks Parables: But ah, it will be none when fulfilled.

Appen-

Appendix.

A Sober Enquiry wherefore Apocrypha, *Popiſh Doctrines of Alms and Good Works, and of the Mediation of Angels, and Contradictions to the Office and Work of Jeſus Chriſt,* and the Form of ſound words, 2 *Tim.* 1. 13. *ſhould be ſtill continued in the Reading of the daily Worſhip in a Proteſtant Church.*

THE Order how the Holy Scripture is appointed to be read, directs the Perſon who officiates to look for the Day of the Month in the Kalender, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer.

Now when we look in the Kalender for the Leſſons of the Day, inſtead of Holy Scripture we find 203 Chapters wholly neglected, and ſet aſide; and thereby room made for 106 *Apocrypha* Chapters brought in to the daily Worſhip: Of which take a taſte as followeth.

Read.

Septemb. 30. TObit 4. 6. *Alms doth deliver from Death, and ſuffers not to come into darkneſs.*

Is not this Popiſh? *If of Works, no more of Grace.*

November 8. And again on *Bartholomew.* Eccleſ. 29. 12. *Alms ſhall deliver thee from all affliction.*

Tobit. 12. 9. *Almes deliver from Death, and ſhall purge all ſin.*

This

This shews he was an evil Angel by preaching a Doctrine directly contradictory to the Gospel of Christ, and our Salvation, *Gal.* 1. 8. *Gal.* 2. 16. *Gal.* 3. 11, -- 18. *Heb.* 9. 14, -- 22.

If Blood was always required, Alms will not, neither in whole nor in part.

Tobit 12. 15. *I am* Raphael, *one of the seven holy Angels which present the Prayers of Saints.* This is cross to the Doctrine of Christ's Mediatorship alone, 1 *Tim.* 2. 5. 1 *Joh.* 2. 1. *Ephes.* 2. 18. and many other Scriptures.

October 9. Judith 10. 13. *Lies.*

October 10. Judith 11, -- 15, 16, -- 19. *Lies, yea Lies of the Spirit of God.*

Judith 12. 16. *O abominable!*

Whose Manners will be instructed, or Life bettered by such Examples?

Novemb. 11. And *Matthew* Day. } Eccles. 35. 3. *To forsake unrighteousness is a Propitiation.*

Does any title of Holy Scripture say so?

Jesus Christ is our Propitiation, Rom. 3. 25. 1 Joh. 2. 2. 1 Joh. 4. 10.

Novemb. 9. Eccles. 32. 23. *In every good work trust thy own Soul, for this is the keeping of the Commandments.*

But, *Prov.* 28. 26. *He that trusts his own Heart, is a Fool.* Prov. 16. 2. *All mans ways are clean in his own eyes, but the Lord weigheth the Spirits.*

These few Instances may serve to shew how dangerous it is to continue *Apocrypha* Readings instead of the Holy Scriptures of Truth.

A little Leaven, leavens the whole Lump: If we are warned to beware of the Leaven of the *Pharisees*, much more of such as this.

The

The Holy Scriptures set aside, or not to be found in the daily Kalender.

IN the five Books of *Moſes*,	57
Joſhua, from 11 to 22 included,	12
1 *Chron.* 29. 2 *Chron.* 36. Both Books wholly omitted,	65
Ezra, the 2. 8. 10. in all	03
Eſther 10 chap. *Nehemiah* 3. 7. 11. 12.	05
Prov. 30th chap. *Canticles* all omitted 8.	09
Ezekiel 1. 4. 5. 8 to 12. 15. 16. 17. 19. 21. 22. 23. 25. to 32. 35. and 13 more to the end of the Book, in all	37
Chapters in the Old Teſtament omitted,	188
Revelation 15 Chapters wholly omitted,	15
And ſome parts of four more.	
In all	203

POSCRIPT.

SInce theſe Papers were in the Preſs, I am informed, that when Pictures were firſt put into Common-Prayer-Books, the former Biſhop of *London* (Dr. *Henſhman*) was greatly offended, fearing the Evil and Popiſh Tendency thereof, and reprimanded thoſe that put them in; but the People are ſo fond of them, that they have been uſed to this Day, pretending that they are not only for Ornament, but to help Devotion (as the Papiſts ſay of their Images and Crucifixes) are not theſe Children in Underſtanding that need ſuch Helps, as Children in Years have Pictures in their Spelling-Books, to forward them in reading?

Little Children keep your ſelves from Idols. 1 John 5. 21.

FINIS.